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The horses and asses have a way of marching along with all the rights and dignities of freemen; and they will run at anybody whom they meet in the street if he does not leave the road clear for them: and all things are just ready to burst with liberty.

—*Plato.*

"A Philosophical View of Reform"

BY

Prof. A. Chakravarti, M.A., I.E.S.

"Let us believe not only that *it* is necessary because it is just and ought to be, but necessary because it is inevitable and must be."

IT is now one hundred years since the sky-lark of English literary firmament ceased pouring forth 'its heart in profuse strains of unpremeditated art.' The divine poet Shelley was not merely endowed with an artistic faculty. His soul itself was but a beautiful art. He was not merely sensitive to music but his whole being was a piece of divine harmony. As is the case with all creative geniuses Shelley's life was tinged with tragedy. He suffered with the suffering world. His soul like a well-tuned harp resounded to every joy or sorrow of the environment. He was truly a man of sorrows among the artists longing to relieve the world of its sufferings and to lead it to the haven of peace. It is this burning hope of a better world that finds beautiful expression through his lyric poetry.

No doubt he wa a Plato among the artists. He lived in a

world of universals himself. Well-fashioned and harmonious architects of ideas were his fellow beings in that land of beauty in which he was a privileged citizen. Thus Shelley's world may be said to be far above the concrete world near to heaven. The spirit of the earth, the spirit of Asia and the spirit of Hellas and such like things were concrete and living entities to which he readily responded even though they are to ordinary mortals airy intangible concepts. It is because of this world of higher reality by the side of which the world of sense is but one of sham to which Shelley was in the habit of soaring while singing still that he was very often misunderstood as a scorner of the ground and an ineffectual angel beating his wings in the void. Poor Mathew Arnold could not understand the spirit of Shelley because in spite of his crusade against British philistinism he was occasionally and unconsciously a specimen of the same. He was certainly a philistine in his attitude to Shelley.

Shelley was not an empty dreamer. His soul was filled with religious indignation because

"Kings, Priests and Statesmen, blast the human flower
Even in its tender bud; their influence darts
Like subtle poison through bloodless waves of desolate
society."

He suffered intensely because of his fellow-sufferers of men of England.

"It's to work, and have such pay
As just keeps life from day to day
In your limbs as in a cell
For the tyrants' use to dwell;

So that ye for them are made
Loom and plough and sword and spade;
With or without your own will, bent
To their defence and nourishment.

It's to see your children weak
With their mothers pine and peak
When the winter winds are bleak:
They are dying whilst I speak.

It's to hunger for such diet
As the rich man in his riot
Casts to the fat dogs that lie
Surfeiting beneath his eye.

It's to be a slave in soul,
And to hold no strong control
Over your own wills but be
All that others make of ye

Asses, swine, have litter spread,
And with fitting food are fed;
All things have a home but one:—
Thou! O Englishman, has't none"

England emerging out of a devastating war had to bear the brunt of the after-effects of a depreciative paper-currency and an abnormal rise in the prices of foodstuffs. Such conditions naturally hit hard the labouring classes. Theirs is the lot to toil and die. The Statesman and the diplomat who engineer wars and the stockjobbers and the profiteers who benefit thereby are peculiarly exempt from the social misery and starvation which are unfortunately reserved for the toiling menials.

No doubt the views expressed by Shelley in his Essay on "A Philosophical view of Reform" are addressed to his countrymen in the pre-Reform period. But nevertheless they are full of significant wisdom even to the present-day world which has just emerged from a terrible war and which is still subject to similar depressing socio-economic conditions. Shelley is surprisingly moderate in his views about the nature of Reform and about the ways and means to be adopted for the realisation of the same. From his poetic impeachment of the Church and the State one would have expected in him the championship of a Universal Nay against all forms of social order and political organisation. No. Shelley's practical wisdom remains side by side with his lyric joy. He is not the ineffectual angel beating his wings in the void. His idealism serves as the Jacob's ladder to let down an angel from Heaven with whom he might wrestle and come out the stronger. This unsullied practical wisdom of Shelley shines with greater worth in its background of a glorious dealism. This aspect of his personality is presented to the world

for the first time through this essay on political philosophy.

There is a rapid survey of the worldly conditions in the introductory chapter. There is a growing sense of conscious freedom all over the world. Modern age is an age of Liberation of the human spirit from the shackles forged by the human hands in the form of institutions secular and religious. The Renaissance, the Reformation and the Revolution form the land-marks in the history of the struggle for freedom and the passing away of the universal despotism and its twin-sister slavery and the appearance of freedom and of the discovery of man by himself. This world enthusiasm was fully manifest not only in the several nations of Europe but also in the distant corners of Asia and India. To the prophetic Soul of Shelley the indistinct murmurs of a Socio-political revolution in India seemed to be distinctly audible. They were murmurs which at present have grown into violent convulsions in the body-politic of India symptomatic perhaps of the birth of a great national ideal.

" Revolutions in the political and religious state of the Indian peninsula seem to be accomplishing, and it cannot be doubted but the zeal of the missionaries of what is called the Christian faith will produce beneficial innovation there, even by the application of dogmas and forms of what is here an outworn incumbrance. The Indians have been enslaved and cramped in the most severe and paralysing forms which were ever devised by men; some of this new enthusiasm ought to be kindled among them to consume it and leave them free, and even if the doctrines of Jesus do not penetrate through the darkness of that which those who profess to be his followers call Christianity, there will yet be a number of social forms modelled upon those European feelings from which it has taken its colour substituted to those according to which they are at present cramped, and from which, when the time for complete emancipation shall arrive, their disengagement may be less difficult, and under which their progress to it may be the less imperceptibly slow. Many native Indians have acquired, it is said a competent knowledge in the arts and philosophy of Europe, and Locke, Hume and Rousseau are familiarly talked of in Brahmanical society. But the thing to be sought is that they should, as they would if they

were free, attain to a system of Arts and Literature of their own.'

Next he goes to speak about the necessity of change. On account of the growth of industry and spread of maritime trade a fourth class makes its appearance in the nation--the unrepresented multitude. Even before the Restoration the relation between those that had the right of representation and those that had not was one to twenty. This proportion increased considerably and was one to many hundreds about 1820. The British constitution consisting of the three estates was practically inaccessible to this growing multitude. The ruling sovereign had the full support of the House of Lords. These latter had considerable influence over nomination to the Commons. So much so the government was solely a matter between the ruling sovereign and the Lords, the common people having no voice in governing the country. The Executive power lodged in the King represented in truth the interest of the rich. The name and office of King was really the mask of this power and it is a kind of stalking horse used to conceal his catchers of men whilst they lay their nets. 'Monarchy is only the string which ties the robber's bundle.' This unholy alliance between monarchy and aristocracy further strengthened itself by devising a new instrument of oppression in the form of national debt. 'The rich no longer being able to rule by force have invented this scheme that they may rule by fraud.' Even the most despotic governments of antiquity were strangers to this invention. Not only the national debt which really weighed heavy upon the labouring classes but also the invention of paper-currency contributed to further strengthen the unholy oligarchy. This had the effect of augmenting the prices of provision and of benefitting at the expense of the community the speculators in the strife and the ultimate effect was to make the labourer work 16 hours to obtain what he had by working 8 hours. 'To turn children into lifeless and bloodless machines at an age when otherwise they would be at play before the cottage doors of their parents.'

The evil did not end there: The growth of Capital brought with it a new aristocracy—that class of persons who possess a right on the produce of the labour of others without dedicating to the common service any labour in return. This aristocracy was a prodigious

anomaly in the social system. The earlier landed aristocracy though in itself an evil was far better than this new aristocracy, recruited from the financial imposters to swell the ranks of the social drones. Shelley could not brook this new aristocracy which was one of attornies, excisemen, usurers, stockjobbers, country-bankers with their dependents and descendents. "They are a set of pelting wretches in whose employment there is nothing to exercise even to their distortion the more majestic faculties of the soul. They eat and drink and sleep and in the intervals of these things performed with the most vexatious ceremony, they cringe and lie." The lot of the labourers under the weight of double aristocracy is miserable. For 14 hours of labour they receive the price of seven. The labourers have less to eat and have rags to cover their nakedness; they are ignorant, immoral, miserable and desperate. The aim of right government is therefore to secure a moderate degree of happiness to men and women. The sure character of misgovernment is misery. This leads to discontent and if that be despised to insurrection as the legitimate expression of that misery. Hence it is wisdom to have Reform to avert the state from the convulsions of revolutions. What are the preliminaries to Reform? "We would abolish the national debt; we would disband the standing army; we would with every possible regard to the existing interest of the holders, abolish titles and make all religions equal in the eye of the law; we would make justice cheap, certain and speedy and extend the institution of juries to every possible occasion of jurisprudence."

Shelley is no anarchist or Communist. He does not want to abolish the institution of property as such. He makes a difference between property just and unjust 'all labour, industry, economy, skill, genius or any other honourably and innocently exerted are the foundations of one description of property and all true political institutions are to defend every man in the exercise of his discretion with respect of property so acquired. But what is based upon violence and fraud is distinctly of the opposite kind. The state should exert its influence to abolish such iniquitous privileges.' Thus Shelley is not arguing against the institution of property. He is not the victim of an idealistic subtlety of a Plato or the vagary of

a power-intoxicated Bolshevic. All that he argues is that the institution of property should be based upon not only economical and legal foundation but also on ethical foundation. In his days political philosophers were not wanting who preached universal suffrage, who courted republic in place of monarchy resting upon hereditary aristocracy, Shelley's own friends are avowedly of such an opinion. But what is Shelley's ideal? Certainly he is not subject to any delusion. "A republic however just in its principle and glorious in its object would, through the violence and sudden change, incur a great risk of being as rapid in its decline as in its growth." He wants that the people should be impressed with the just persuasion that patience and reason and endurance are the ways of a calm yet irresistible power. A violent revolution would confirm in the mass of the nation those military habits which have already been introduced by our tyrants and with which liberty is incompatible. Hence he wants Reform and not revolution. He does not sympathise with sudden attempt at universal suffrage. It would merely be an abortive attempt to establish republic. What he wants is not merely the successful introduction of a reform but that it should be rendered permanent. All that he pleads for is a real representative government in which people have a voice. He warns the aristocracy of the imminent danger. The people are not merely miserable but they are more and more conscious of their misery and are aware of the true sources thereof. Shelley wants gradual reform and wants it from within the Houses of Parliament. On the other hand he warns the extremists of the danger of crying for the moon. Nothing is more idle than to reject the limited benefit because we cannot without great sacrifices obtain an unlimited one. Pitch your ideal as high as possible but work the realisation thereof gradually and steadily with the full hope of reaching the end. 'It is in politics,' he says, 'rather than in Religion that faith is meritorious.'

"If the reform be denied?", asks Shelley. "If the government answers your demand by mobilising the powers of oppression, the sight of army may dissipate all enthusiasm, the people may become panicstricken and disunited, the union of classes may be weakened by fraud or mutual jealousy then the task of the Reformer becomes very difficult. Even then a true patriot will endeavour to enlighten

and to unite the nation and animate it with enthusiasm and confidence. He will endeavour to rally round one standard the divided friends of liberty and make them forget the subordinate objects with regard to which they differ by appealing to that in which they all agree. The patriot will be the foremost to publish the boldest truths in the most fearless manner, yet without the slightest tincture of personal malignity. Existence of misery and the consciousness of the people thereof constituting the seeds of a terrible revolution are not the only grounds necessitating Reform. The strongest argument for the necessity of reform according to Shelley is the danger of abject quietism to which the people may be reduced. If the people are not electrified with a new desire of participating in the government they would sink into a resemblance with the Hindus and Chinese who were once men as they are. Shelley fears that this Asiatic quietism will overtake England if she does not set her house in order. On the one hand he appeals to the advocates of Reform not to bring about such conditions as would lead to insurrection and civil war and on the other hand he appeals to the custodians of authority to be alive to the facts and to yield to the inevitable. Shelley's soul automatically revolts against war and bloodshed. If either by the foolishness of the government or by the impetuosity of the reformer the condition of a civil war is precipitated, then he has this one message at least to offer to his friends of reform. "There is one thing which certain vulgar agitators endeavour to flatter the most uneducated part of the people by assiduously proposing which they ought not to do nor to require and that is Retribution." Shelley unconditionally condemns the idea of Revenge. It is the mark of savage life and hence it should not be an instrument to be used by the pioneers of culture and civilisation. Revenge should not stain the shield of liberty. This is the noble message of reform uttered through the pages of this essay by one of those great souls of the world that loved liberty more than anything else. Shelley is addressing not merely his countrymen but is addressing the whole world; nor is the significance of his message limited by conditions. His sage advice is quite relevent to the conditions in India at present. On the one hand there is the inconsiderate threat of perpetuating the oligarchy and on the

other hand there is the feverish excitement to break loose from an established order of things and between these we have the grotesque spectacle of a political orgy of warring creeds and parties engaged in mutual recriminations in their scramble for power.

Remember that you are witnessing the birth throes of a new nation, which would be nourished by nobler ideals far transcending the variety of castes and creeds. In this experiment of nation-building that has taken place in India weighty issues are involved.

The blending of the East and the West to constitute a higher ideal of culture and civilisation is to be brought about not merely by forgetting the inter-communal and inter-religious differences within India but by a frank and honest understanding between the outsiders and the Indians thus leading to the eradication of racial differences which threaten to form a sort of fixed ideal in the political consciousness of the West. For after all this is the truth eternal that

"The one remains, the many change and pass;
Heaven's light for ever shines, earth's shadows fly;"

Pramana-naya-tattvalokalamkara

OF

Sri Vadideva Suri.

(*Translated by Harisatya Bhattacharya, M. A., B. L.*
Continued from page 163 of Vol. XVIII No. 6.)

Sutra 14.

The Sadhya or the Proven (the Major Term) is what is not yet determined, not opposed (to the Pramanas) and is desired (to be Proven).

Commentary.

What is to be proved must not be a known fact; it must not be something impossible; and finally, we must have some interest in establishing it.

Sutra 15.

It is said to be 'not yet determined',—to show that things which are doubted, falsely understood or little understood are the facts to be Proven.

Commentary.

If the thing to be proved is not doubted, misunderstood or little understood, its establishment is certainly superfluous.

Sutra 16.

It is described as 'unopposed (to Pratyaksha, etc.)' to prevent a thing opposed to direct experience, etc., from becoming a Sadhya.

Commentary.

Thus one should not undertake to prove the existence of coldness in Fire, which is opposed to ordinary experience.

Sutra 17.

The word 'desired to be proven' is used to show that what is against our choice, cannot be established.

Commentary.

We should first of all, decide what we are going to prove.

Sutra 18.

So far as the question of Pervasion (Vyapti—or inseparable connection) is concerned, the Proven means the *Dharma* or the phenomenon (inseparably connected with the Mark); otherwise, Pervasion is impossible.

Commentary.

The word, Sadhya or the Proven may refer either to the '*Fire*' or to the '*Firy-Hill*' of the stock-example. Now, so far as the connection with the Mark is concerned, the word, Sadhya, must be taken to mean the phenomenon (*i.e.*, *Fire*) and not the thing having that phenomenon (*i.e.*, *Hill*). The reason is given below.

Sutra 19.

It is not a fact that wherever there is Smoke, there is also a Hill, as there is Fire.

Commentary.

The Hill is not invariably connected with Smoke. It is Fire which is essentially related to Smoke. Hence Fire is the Proven,—while the Hill is not,—so far as the Vyapti or Pervasion is concerned.

Sutra 20.

But so far as the matter of inference is concerned, it is the previously known Dharmi (abode) having that phenomenon,—ptherwise called ihe Paksha.

Commentary.

This is the second sense of the word, Sadhya. Its first sense was the phenomenon with which the Mark is invariably connected; it referred to '*Fire*' accordingly. The word, Sadhya, however, may mean 'that which is inferred.' In its second sense, accordingly, the Sadhya refers to the subject of the conclusion *i.e.*, 'the Hill (Paksha) with Fire (Dharma)' or the Firy Hill.

Sutra 21.

The *Dharmi* (or the Minor Term) is known to us either through mere supposition or through the Pramanas or through supposition and the Pramanas.

Commentary.

This is illustrated below.

Sutra 22.

For example: The Omniscient knows all things; this Hill-top is firy; sound is adventitious.

Commentary.

In the first example, 'Omniscient' is the Paksha; this is an illustration where the Paksha is taken for granted, for without having recourse to reasoning, one cannot be convinced of the possibility of omniscience. The Paksha, 'Hill-top' in the second example is got through Direct Perception. In the third example, 'sound' is the Paksha; it means all sounds; but whence do we get 'all sounds'? The answer is that besides the one piece of Sound which we directly perceive, the fact of other Sounds is got through *Vikalpa* *i.e.* taken for granted. Hence this Paksha of the third example is got through the Pramana and the Vikalpa.

Some argue that there can be no Paksha which is got through Vikalpa *i.e.*, they contend that all Pakshas must be got through the Pramanas and the Pramanas only. The Pakshas, alleged to be got throngh Vikalpa, *i.e.*, taken for granted, are really got through the Pramanas. A fact got through Vikalpa only is impossible. To this objection, the answer is, "If there is no Dharmi determined by Vikalpa, then how do you say 'there is no Dharmi determined by Vikalpa as a fact got through Vikalpa only is impossible?" The very fact that we go to establish by reasoning, the impossibility of a Paksha got through Vikalpa, shows that the conception of such a

Paksha is possible: for without having a conception of it, we cannot deny it.

Sutra 23.

An argument consisting of the Paksha or the Minor Term and the Hetu or the Mark is called 'Deduction for others' by transference of epithet.

Commentary.

Anumana means knowledge got through deduction or the syllogistic process of reasoning. The form of syllogism, described in this Sutra, although but a process is here called *Pararthanumana* or 'deduction for others,' which is obviously a product. The process, here, is named after its product.

To convince a cultured mind of some truth, a syllogism consisting of the minor term and the mark, is enough. For a highly cultured mind, however, the Hetu only is sufficient. Thus, if an intelligent man is informed that Smoke is found, he will feel no difficulty in concluding that there must be Fire. A dull mind, on the contrary, requires a long chain of premises to be convinced of a truth,—as will be shown hereafter.

Sutra 24.

To show that the Proven is actually connected with the '*Dharmi*' (the abode *i.e.*, the Minor Term), the use of the *Paksha* is certainly necessary, as (a particular) application of the *Hetu*.

Commentary.

According to the Buddhists, a special mention of the Paksha is not necessary. It may be pointed out, however, that the Hetu,—'Where there is Smoke, there is Fire'—is a general principle; to draw the conclusion,—'The Hill is Firy'—, we have got to particularise the above principle. This particularisation of the Hetu is effected by the introduction of the Paksha or the minor term. Hence the Jainas hold that the mention of the Paksha is necessary.

Sutra 25.

Admitting that the Mark may be of three kinds, who would not use the Paksha to "support" it?

Commentary.

According to the Buddhist logicians, a Mark may be of any of the three kinds in as much as it may be (i) the effect of the Proven

(ii) identical with it or (iii) it may not be perceived to have any positive relation with the Proven. In order that the Mark may be competent to prove the conclusion, it must be shown to be a '*Samarthita*' or 'supported' Mark *i.e.*, must be shown to be related to the Proven in any of the above ways. For this purpose however, the use of the Minor Term is necessary for it is here that the Mark and the Proven abide and it is here that we have an opportunity of verifying how they are related. Hence the Jaina logicians contend that unless the Paksha is stated, the Hetu becomes an "unsupported" one. The Buddhists may contend that the Minor Term need not be explicitly stated for it is easily understood. In reply, it is urged that a similar line of argument would lead us to dispense with the explicit statement of the Hetu. Finally, if the Buddhists maintain that the explicit statement of the Mark is necessary for convincing the dull persons, the Jainas would answer that an explicit statement ef the Minor Term is necessary for exactly the same purpose.

Sutra 26.

Words describing objects determined by direct perception are "Direct Percepts for others": since they cause direct perception in others.

Commentary.

When a man determines an object by means of ratiocination,— he has 'Svarthanumana' or 'deduction for (him-) self.' When, however, he embodies his knowledge in language, he may be said to have 'Pararthanumana' or 'deduction for others,' for 'Pararthanumana' is nothing but a means of teaching others what we ourselves know. In the same way, we may have 'Parartha-Pratyaksha' or 'direct percepts for others.' We perceive some object; this is Pratyaksha or direct perception in and for ourselves. When, however, we express in words the results of our perception, our words may be said to constitute 'direct percepts for others; for these are meant for making others perceive what we ourselves have perceived.

Sutra 27.

As for instance: See just in front of you, the image of the Jina-Lord, loaded with ornaments which are interspersed with the

glittering pieces of diamond.

Commentary.

By means of the above words, the speaker intends to make his audience perceive the image which he has himself seen. Hence these words may be said to constitute 'direct percepts for others.'

In the same way, we may speak of 'Recollection for others' and so on.

Sutra 28.

To convince others, only two premises, indicating the minor and the middle terms are required and not propositions giving instances, etc.

Commentary.

According to the Buddhists, an Anumana consists of the statement indicating the *Vyapti* (the inseparable connection between the Mark and the Proven) and the connection of the Mark with the Abode (*i.e.*, the Paksha). The schools of Bhatta, Prabhakara and Kapila hold that Anumana should have three limbs, viz., those stating the Paksha or the minor term, the Hetu or the Mark and the Dristanta or the instance. The Nyaya and the Vaiseshika thinkers, on the otherhand, contend that Anumana consists of five limbs, *i. e.*, propositions indicating the Paksha, the Hetu, the Dristanta, the Upanaya (application) and the Nigamana (conclusion). It is clear that the Jaina theory of the two-limbed Anumana is opposed to the above views. The argument of the Jainas is that given the Paksha and the Hetu, a man of ordinary intelligence would safely and surely come to the right conclusion.

Sutra 29.

'It is got along with it'; 'otherwise it is not got at all.' In this way, the Mark may be of two sorts.

Commentary.

These two kinds of Marks are explained and illustrated below.

Sutra 30,

"It is got along with it" implies that the Mark exists in every case the Proven exists. "Otherwise it is not got at all" implies that the Mark does not exist in every case the Proven does not exist.

Commentary,

This is the explanation of the two kinds of Mark described above.

Sutra 31.

For instance: That kitchen has fire in it because where there is fire there is smoke or because where there is no fire, there is no smoke.

Commentary.

This is the illustration.

Sutra 32.

To establish the Proven, the use of one of them being sufficient, the use of the other is unnecessary (where one has been used).

Commentary.

The real connection between the Mark and the Proven becomes manifest on the strict application of one of the above two tests. Hence in an Anumana, if two statements be given showing the application of both the above two tests, one statement is surely redundant.

Sutra 33.

In the matter of convincing others, the premise stating the Example is not patent; that is done through stating the Minor Term and the Mark.

Commentary.

The Jaina logician has already shown that Example, has no place in a Svarthanumana. Here he points out that even in an 'Anumana for others,' the Example-premise is unnecessary. For one who has been able to understand and bear in mind the implication of the Minor Term and the Mark needs no further Example to get at the Proven.

Sutra 34.

——Nor, in the matter of determining the invariable relation of the Mark (to the Proven); for that is done by Tarka-Pramana or Induction, as said before.

Commentary.

It may be said that the Example of kitchen may help us in determining that wherever there is Smoke, there is Fire,—the Hetu or the Mark in the given Anumana. Thus although the Example-premise

may not directly establish the conclusion (as shown above),' it is still an important element in the Anumana in as much as it determines the *Vyapti*, the essence of the Hetu. The Jaina logician points out in this *Sutra* that as the *Vyapti* is already well-known through *Tarka* or inductive generalisation the use of Examples is obviously superfluous.

Sutra 35.

And because the Example holds good regarding one particular instance only, it does not prove general Pervasion; and thus, as another Example would be required (and so on), the fallacy of "going back *ad infinitum*" would be unavoidable.

Commentary.

This objection is an elaboration of that contained in Sutra 34. The Example-premise refers to one instance of the co-existence of the Proven and the Mark. This does not prove their invariable co-existence. To prove it, other Examples are required and so on. The observation of any number of particular phenomena cannot give us any general truth unless we view them with a critical eye and apply the process of Inductive Generalisation to them. Without Induction we shall be flying from one instance to another, without ever reaching the genersl proposition, implied in the Hetu. Hence it is not correct to say that Example helps us in determining the Mark.

Sutra 36.

Nor, to *remind* the fact of invariable connection; for a wise person to whom the invariable connection has already been known, recollects it as soon as the Minor Term and the Mark are pointed out.

Commentary.

It may be said that although the Example may not prove the *Hetu*, still it is useful in as much as it *reminds* us of the essential connection between the Proven and the Mark. The Jaina logician points out that a man of intellect does not require to be reminded of a fact which he has already known. As soon as the Mark and the Minor Term are presented to him, he recollects the invariable connection and arrives at the conclusion without waiting for an Example to be apprised of the invariable connection.

Sutra 37.

And, since because of its 'internal inseparable connection' (Peryasion), the Mark is capable or incapable of establishing the Proven, the development of the 'external inseparable connection' is valueless.

Commentary.

Whether the Mark is capable or not to prove the Proven is dependent on whether it is essentially connected with it (*Antar-Vyapti*). An Example shows the *Bahir-Vyapti* only *i.e.*, an external connection; it does not prove the inseparable connection between the *Sadhya* and the *Sadhana.**

The Commentator says :—

"This is the meaning :—

"If the internal inseparable connection has the capacity to establish the Proven, the description of the external inseparable connection is certainly useless. If the internal inseparable connection has not the capacity to establish the Proven, the description of the external inseparable connection is certainly useless.'

"That is my son because such voice is not to be heard anywhere else. Here the reasoning is sound, although there is no external inseparable connection (example) here. He is green-black; because he is his (a given person's) son, like his other sons. Here, however, although there is the example, the reasoning is unsound (as the reason or mark is essentially wrong.)"

Sutra 38.

We have "internal inseparable connection," where there is the Pervasion of the Mark by the Proven in the object denoted by the Minor Term; otherwise we have the "external connection."

Commentary.

'Antar-Vyapti' is the essential connection between the Mark

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* Compare:—

"Logicians maintain that to cite an example from outside is useless as that which is to be proved (Sadhya) can be proved through internal inseparable connection [antar-Vyapti], even without such example."

—Stanza, 20, *Nyayavatara*,—translated by Dr. S. C. Vidyabhushana.

and the Proven. 'Bahir-vyapti' is simply a reference to an analogous case.*

Sutra 39.

For instance: A thing has many aspects because a substance is perceived to be so. That place is full of Fire as it is full of smoke; whatever is such is such; as for instance, the kitchen.

Commentary.

The first of these examples is based on Antar-vyapti or "internal inseparable connection." The second affords an instance of Bahir-vyapti.

Sutra 40.

Similarly, in the matter of convincing others, Application (Upanaya) and Conclusion (Nigamana) also are not patent; for it is done through the use of the Minor Term and the Mark.

Commentary.

Application and Conclusion are the last premises of a five-limbed Nyaya syllogism. The Jaina logician goes on to show that these two, like the Example, are useless premises.

(To be continued).

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* Compare:—

"Internal inseparable connection [antar-vyapti] occurs when the minor term (paksha) itself as the common link of the middle term (hetu) and the major term (Sadhya) shows the inseparable connection between them, thus:—

" (1) This hill (minor term) is full of *fire* [major term].

" (2) because it is full of *smoke* (middle term)

" Here the inseparable connection between the fire and smoke is shown by the hill (minor term), which is their common ground.

" External inseparable connection (bahir-vyapti) occurs when an example (dristanta) from outside is introduced as the common link of the middle term (hetu) and the major term (Sadhya) to reassure the inseperable connection between them, thus:—

" (1) This hill is full of *fire* (major term)

" (2) because it is full of *smoke* (middle term)

" (3) just as a kitchen (example)

" Here the kitchen which forms no essential part of the inference is introduced from outside as the common link of the fire and smoke, to reassure the inseparable connection between them (the fire and smoke)."

Dr. S. C. Vidyabhushana's Commentary on Stanza, 20, *Nyayavatara.*

The Previous Births of The Soul of Lord Mahavira.

[*Translated from* ***Sri Puranam*** a *Manipravala* (Sanskrit-Tamil Prose) *rendering of Mahapuran.*]

IN Jambu-dvipa, in the continent of Purva-videha, in the country called Pushkalavati situated to the north of the Sita river, in the forest named Madukavana adjacent to the Capital city Pundarikini, there lived a hunter, Pururava by name. One day there entered the forest a Rishi called Sagarasena whom the hunter mistook for an animal and was about to aim an arrow at the Saint when his wife, whose name was Kalikai, interrupted him and said, "Behold! Stop awhile; Perhaps this is a God, the guardian deity of our forest." On hearing this the archer dropped his bow, went near the Saint, and bowed to him and craved his pardon. The saint taught him the path of mercy and Love. From that auspicious moment Pururava abstained from taking flesh, honey or liquor and led a pious and harmless life at the end of which his soul was born a *Deva* in the Saudharma Kalpa.

2

After enjoying heavenly bliss for one Sagaropamakala the deva incarnated as Marichi, the son of Bharateswar Chakravarti and his queen Anandamati, in Ayodhya, in the country of Kausala, in the continent of Bharatakshetra, in Jambu-dvipa. When Lord Rishabadeva, the first Tirthankara and the father of Bharataraj renounced attachment to the world and began the life of an ascetic Marichi also became a Sanyasi. For sometime he tried to follow the footsteps of his grandfather in the austere penances of a Jain Rishi. But he found that he could not overcome the Parishahas. Though a Bhavya himself, he experienced great difficulties in observing the rules of conduct laid down for the Jaina Rishis. He deviated from the path of Righteousness as preached by his grandfather and became a non-Jaina Sanyasi-a Parivrajaka-covering himself with a cloth of dull pink colour and having with him *Kamandala, Tridanda etc.* the paraphernalia of a *Mythia Tapasi.* Fo

his food he was eating the roots and berries and fruits in the forest. He said to himself, "The Blessed Lord, without instruction from anybody thought for himself, has preached a *Dharma* and has become the Adorable Lord of the three worlds. I shall also preach religions according to my own thinking and thereby become a lord myself." On account of his pride he taught several false creeds to his disciples Kapila and others. After his death he became a *deva* in Brahmakalpa.

3

There he enjoyed heavenly bliss for ten Sagaropama Kalas and at the end of that period he was born in Ayodhdya as the son of a Brahmin named Kapila and his wife Kali. His name was Jatilan. He took Parivrajaka diksha and at the end of his life became a *deva* in Saudharma Kalpa.

4

After enjoying heavenly pleasures for two Sagaropama kalas he took birth in the City of Sthunakara in the country called Bharata. His parents were Brahmins Bharatvaja and Pushpatandai by name. His own name was Pushyamitra. For sometime he led the life of a Parivrajaka Sanyasi and became a deva again in Saudharma Kalpa.

5

After living there for one Sagaropama kala he was born in the city of Svatika in Bharata-Kshetra as the son of a Brahmin Agnibhuti and his wife Gautami. The boy was called Agnisahan. When he was grown up he took up Sanyasa as a Paribrajaka and after death became a *deva* in Sanatkumara Kalpa.

6

After a pleasant heavenly life for seven Sagaropama kalas he was migrating for innumerable periods of times as mobile and immobile living organisms.

7

Then again he was born as the son of a Brahmin Gautama and his wife Kausaki in the city of Mandiram in Bharatakshetra. He was called Agnimitran.

8

As the result of his life as a Paribrajaka he became a deva Mahendra Kalpa.

9

Again he was born the son of Brahmin parents Salangaina and Mandirai, in the town of Mandiram. The child was named Bhåratwaja. He became a Paribrajaka and at the end of his life became a deva in Mahendra kalpa. After enjoying heavenly pleasures for seven Sagaropama kalas he was taking birth as hellish, *trasa* and *sthavara* jivas for innumerable periods of time as the consequence of his preaching wrong faiths.

10

Then he took birth as the son of a Brahmin named Sandilya and his wife Parasari in the town of Rajagriha in the country of Bharata, in the continent of Jambudvipa. The boy was called Sthavara. He adopted the life of a Paribrajaka and after death was born a deva in Mahendra kalpa.

11

After a very long period of enjoying celestial pleasures he became the son of Visvabhuti, the king of Rajagriha and Jynee his queen. The child was named Visvanandi. Visvabhuti had a brother Visakabhuti by name. His wife was called Lakshmanai. They had a son who was named Visakanandi. A quarrel ensued between the cousins regarding the possession of a pleasure-garden. Visvanandi had to yeild. He and Visakabhuti renounced the world and became ascetics. One day when Visvanandi Muni was walking along the streets of Mathura in search of food he was attacked by a cow and he fell down. Visakanandi his antagonist on seeing this spectacle laughed at the weak ascetic and made fun of him. The Muni was irritated and was cherishing hatred in his heart till his death after which he became a deva in Mahasukra kalpa. Visakabhuti muni also became a deva in the same Kalpa.

12

When the period of enjoyment in the kalpa was over the devas incarnated again as men on earth. In Bharatavarsha in the country of Suramai, Prajapati was ruling. He had two queens who were Mrugavati and Jayavati. Visvanandi became the son of Mrugavati and was called Triprishta* while Visakabhuti was born

* This Birth of the Soul of Mahavira is described in detail in the excellent Tamil Epic *Chulamani* consisting of 2131 stanzas.

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to Jayavati and was named Vijaya. The evil-hearted Visakanandi also, after wandering in the *Samsara* for ages, became the son of the Vidyadara king Mayuragriva and his queen Nilanchanai, and was named Asvagriva. Mayuragriva was the king of the hill country to the north of Vijayartha mountain in the continent of Jambudvipa. In connection with the Marriage of Triprishta a war broke out between him and Asvagriva in which the later was put to death. Triprishta conquered the three continents and became a Vasudeva; Vijaya became a Baladeva. After death Triprishta became an inmate of the seventh hell, Vijaya became an ascetic, performed severe penance, destroyed his *Karmas* and attained Nirvana.

13

Having suffered indescribable pain and misery for 33 Sagaropamakalas, he (Triprishta) took birth as a lion in a forest on the top of a hill called Simmagiri in the Gangetic valley. After death he fell down into the first hell where he underwent infernal troubles for one Sagaropama kala.

14

From there again, he returned to our earth and was born a lion on the Mount Himavan close by the Sindhu river. One day two Charana Parameshtis (highly advanced Jain asceties) who had learnt from Tirthankara Sridhara, the previous births and the future Tirthankara-hood of the soul lodged in the frame of the lion, came to the mount where the lion was living to impart to him religious instruction. At that time the lion was engaged in killing an animal and making it his prey. On seeing this one of the Charanas who was named Amitajaya addressed the lion as follows :—"O King of the beasts! Thou that hadst enjoyed soft and fine cushions, tasted six kinds of excellent food, enjoyed various kinds of sweet smelling flowers and scents, seen different kinds of dances, dramas, etc., heard pleasant music with seven different tunes, not being satisfied, through attachment, hatred, desire, theft, injury, unchastity etc. wert born as various animals and as hellish beings and hast suffered indescribable misery. Through ignorance thou art killing a living being which will lead you on to misery again." When the lion heard these words he reflected on his past

births and the pains experienced in each of them. Tears fell down his cheeks and it appeared as if the wrong belief that was in him was making room for Right belief to enter.

The lion stood gazing at the face of the Muni. The ascetic perceived that the time had come for the lion to enter the Path of Right Belief and addressed him as follows. "O! Lord of Animals! Long ages ago thou wert a hunter; then a deva in Soudharma Kalpa. In thine birth as Marichi thou didst denounce the Right Path and preached False faiths, as a result of which thou hadst to undergo indescribable hellish troubles, and to take innumerable incarnations as mobile and immobile organisms till at last thou art born a lion. Therefore, it is wise that thou givest up all wrong beliefs and entertain Right Faith on God, Scripture, and Truths which lead you on to the celestial Regions and to Nirvana the final goal." The king of the beasts circumambulated the saint and worshipped him. From that moment he was observing without any fault all the minor vows of Sravaka-dharma and at last died with a pure and peaceful heart.

15

In the next birth he became a deva in Soudharma kalpa where he enjoyed celestial bliss for two Sagaropama Kalas.

16

After that he was born the son of a Vidhyadhara king Kanakapungava by name and his wife Kanakamala. The son was named Kanakojwala. He took Dhiksha, became an ascetic and after death became a deva in Lantava-Kalpa.

17

After a blissful life lasting for 13 Sagaropamakalas he became the son of Vajrasena, the king of Ayodhya. He was named Harishena. At the end of his life as an ascetic, he took birth as a deva in Mahasukra-kalpa.

18

After a life extending over 16 Sagaropamakalas he was born as the son of the king of Purvamandhara. He conquered the 6 continents, and became an Emperor. The last period of his life

was that of an ascetic at the end of which he became a deva in Sahasrara Kalpa.

19

At the end of seventeen Sagaropamakalas of heavenly life he came down to earth as a king in Jambudvipa. As the result of his good deeds and right faith he acquired knowledge of eleven Angas and attracted to his soul such meritorious Karmas which made him to be born a Thirthankara. After death he rose up to the Pushpottara Vimana, in Achudakalpa, as an Achudendra. There he enjoyed excellent pleasures for 22 Sagaropamakalas.

20

At the end of that life he incarnated as Lord Mahavira—the Blessed Saviour of all souls.

From a study of the Previous Births we learn that *Karma* is the invincible master in the arena of the World or *Samsara*. It is the cause of all things. The same soul becomes an angel or a hellish being, a man or a beast, according to the karmas associated with the soul. To obtain eternal Freedom and everlasting Happiness, the soul should get itself away from the influence of karma and shake off all the karmic dirt already accumulated in it.

C. S. Mallinath.

On Karma.

The Books say well, my Brothers! each man's life
The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes,
The bygone right breeds bliss.

That which ye sow ye reap. See yonder fields!
The sesamum was sesamum, the corn
Was corn. The Silence and the Darkness knew!
So is a man's fate born.

—*The Light of Asia.*

CRUELTY TO HINDU WOMEN

Under the garb of Usage and Custom.

I

WHEN a boy is born to a Hindu family in India, there is great rejoicing. Hundreds and thousands of rupees are squandered on this occasion, but if a girl is born there is usually severe mourning; because from the very beginning she is considered to be another's property. On account of this selfishness there is very often little thought given to her up-bringing. Sometimes her life also gradually comes to an untimely end. However, if in the providence of God her life is spared, it is a miserable life in many cases. In comparison with the boy, she is given very inferior food. All the delicacies, fruits of the season, etc., are largely given to the boy. Even in the coldest weather, the poor girl is usually provided with but a single garment of muslin or long-cloth. Often-times she is deprived even of the privileges of the comfort and cleanliness of bathing. The male members of the family mostly make her conform to their old superstitions and forbid ablutions on several so-called inauspicious days, to which customs they themselves have never conformed.

In this way even in the small things of every day life, great injustice is inflicted on women. Many people treat them as mere cattle. They forget to remember that the God-given faculties of acquiring knowledge and perception of pain and pleasure, which have been bestowed on men, have equally been conferred upon women. Those who themselves, whether thoughtlessly or maliciously, are guilty of, (or a party to), such cruelty to womankind, even though they may escape punishment in this world, will one day have to stand before God who is the Protector and Justifier of the victims of such cruelties, and they will then find it impossible to appease the wrath of the One whose laws they have broken.

What is the Position of Women in Hindu Society?

Some of the festivals, common sayings and religious rites i vogue among the Hindus, can better answer the above question.

1. Take for example the festival of Lohri. Here the birth of a boy, his betrothal and marriage are rejoiced over in songs, year by year, but no mention is made concerning such events in the life of a girl.

2. In their common form of giving blessings, our people would say, "May God grant you a son".

3. Many Hindu religious writings testify that whenever and wherever the ancient people prayed for any offspring they asked for a son but never for a daughter. In face of such facts, how can such writings be considered to be infalliable or inspired or sufficient guides for the betterment of a society based on existence of both the sexes.

4. Even in these days the rights of poor women are often generally ignored. If there is a sermon (*katha*) given, or book or article published by a Pandit concerning the family life and its duties the heaviest duties of the wife are to serve her husband, but with a desire to humour the prejudices of the general public no mention is made of the duties of the husband towards the wife. In a society where such injustices are practised and such unfair distinctions are made, can there be any real progress? Never! If we expect any concessions or privileges from those who are in authority over us, is it not only reasonable but absolutely necessary that we should also consider the rights and claims of the wives and mothers, who are so dependent upon us for their protection, sympathy and love? Until we come to a place where we are willing to recognize these things and endeavour to right these wrongs, which for many long years have been inflicted on the weaker sex, it is useless to expect God to help us in the achievement of better recognition and higher privileges at the hands of those above us.

5. One of the strongest claims of the Hindu society is that their religion provides for the betterment of every living creature but it is said that their religious laws regarding legacies etc., make no provision whatever for the daughters, whilst therein every provision is made for the sons and even for the male relatives very distantly related to the family.

6. At the very place where the great teachers of mercy were born, are to be seen strange and incomprehensible inconsistencies

If any one ventures to speak about the better treatment of women, the majority of our people would look upon such a one in the same light as they look upon one who advocates the better treatment of animals. This means that women are considered no better than the lower animals.

7. There is to be found a number of such silly men who would, with no sense of shame, compare the wife with the shoes on their feet—which means that she could be discarded at will without the least disquietude.

Were not their ideas so ignoble, they would never have felt free to accord to their weaker mates such cruel and merciless treatment.

8. At the time of illness of the sons of the family, large sums of money are spent in securing the best medical help, as well as in giving alms to promote recovery, but no such solicitude is shown on behalf of the daughters at such times.

9. At times of any disputing, most of the people would very commonly take the names of their innocent mothers and sisters in a most obscene way.

In short, in every stage of an ordinary Hindu girl's life, there are great injustices to be seen—the result of which is that the sons of a family reared in an atmosphere of partiality, naturally grow up to exercise the same partiality to the male and injustice to the female and do not hesitate to treat their wives in a cruel way similar to that which they have seen practised from childhood. It is also very apparent that selfish men have for their own selfish purposes helped and encouraged the practice of such wrongs, to the righting of which the great and noble souls of each age have everywhere consecrated their lives.

The fact could also be admitted that there is a certain portion of Hindu society which bestows an equal amount of care and love upon their daughters as upon their sons but their number is quite small.

So it should be the sacred duty of all kind-hearted persons to endeavour to their utmost to uplift womankind in India from their sad state. Let all those who have a feeling heart render some service towards the helpless, weaker sex. Whether by speaking or

writing or grant of money or offering prayers or by other suitable means, all noble persons can assist the cause of righting these wrongs. Any high and noble work which you would tomorrow, do it to-day, without any delay. None can know what difficulties and hindrances may arise in the future by reason of which the great and important work may remain undone and leave you regretting the lost opportunity that was yours.

BHAGAT RAM,
Ferozepore Cantt.

NOTES AND NEWS.

The Jaina Education Fund Association, Mysore.

The readers are aware that the above Association is recognised by the Government of Mysore and is given the privilege of deputing a Member to the Mysore Representative Assembly to represent the interests of the Association. A meeting of its Managing Committee was held on 9-7-1922 to select subjects for representation at the ensuing Dasara session, and the following questions of general importance were discussed and proposed to be moved on behalf of the Association ;—

1. The advisability of appointing a Vice-President from among the Jaina Community to the Municipality of Shravanabelagola, it being a Jain Sarvamanya and centre of Jainism.

2. The present grant sanctioned to effect repairs for famous temples of historic interest in the State being insufficient, a larger grant is necessary.

3. In view of the inadequacy of the present number of scholarships granted to the Jain students, it is desirable that scholarships be increased at least to ten in respect of the High School Classes.

4. That if for inconvenience of some kind or other the idols of a certain temple be removed to a place more favourable for worship the grants and allowances that existed previously, be continued.

Casually, Sriyutha Ramachandra Dhanajj, a respectable gentleman of Nette Putte, who was on a tour to Shravanabelagola and other places of pilgrimage in Mysore, visited the Meeting and was duly received and honoured by the Committee. On being made

known the objects of the Association and the purpose for which they were holding the meeting above referred to, the benevolent gentleman contributed a generous donation of rupees five hundred and was enrolled a life member. Mr. A. Shantiraja Sastry, Nyayathirtha, explained a few facts about the donor who came to be held in very high esteem. He was given an enthusiastic farewell after a few days' pleasant stay in Mysore. May such gentlemen multiply in our Community is our prayer.

Another Meeting of the Managing Committee was recently held to consider the subject of the admission of Non-Brahmins to the Sanskrit Colleges at Mysore and Bangalore and to award scholarships to poor Jain students for the year 1922-23. The subject of admission having been deferred for want of certain essential information, the subject of scholarship was taken up and a sum of rupees eight hundred was allotted for the year and twenty students ranging from the Primary Class up to the B.A. were awarded scholarships according to their merit and poverty.

* * * *

Holiday on Ananta-Chaturdasi.

(Correspondence)

(Letter from Mr. Champat Rai Jain, Bar-at-law, Hardoi, to the Hon'ble The Home Member, Government of India, Delhi).

Sir,

As president of the All-India Digambar Jain Mahasabha, I beg to forward a copy of Resolution No. 4 of the Mahasabha dated 4th February 1922 for your kind consideration, and in doing so beg leave to draw your attention to the following facts.

1. The Ananta chaturdasi which generally falls in the month of September is considered as a day of special religious merit by Digambar Jains for performing certain religious ceremonies enjoined in the Shastras (Scriptures).

The Religious injunctions make it binding on every Digambar Jain to celebrate this day for the benefit of his soul. It becomes therefore necessary for him to withdraw himself from all kinds of enjoyments on that day. But those who are in government service have to attend to their duties so long as the day is not declared a public holiday.

2. In certain provinces a public holiday is observed for Anant chaturdasi, but not in every province. The All-India Digambar Jain Mahasabha has therefore felt obliged to request the Government of India, to issue necessary orders so that the day may be observed as a holiday throughout the length and breadth of the British Empire in India.

3. The Mahasabha feels especially encouraged to make this request in view of the fact that the announced policy, of the Government is not only to allow all persons to follow their creeds, but also to provide facilities for the observance of their religious ceremonies, and precepts so far as this can be done without detriment to the Government work. The permission given to the Muhammadans to offer their prayers on working Fridays, and the provision of general holidays on those communal festivals which are observed by minorities are the common instances of the noble policy of the Government.

4. The Jain community which is scattered throughout India has always been loyal and faithful in its devotion to the Government and the King Emperor and looks to the Government to show this favour to them. I would therefore request you to kindly obtain the sanction of H. E. the Viceroy and the Governor-General of India to have the Ananta chaturdasi day declared a public holiday. throughout the British India within the meaning of the Negotiable Instruments Act XXVI of 1881.

In conclusion I shall feel obliged if you will kindly inform me of the action taken on the resolution, so that I may communicate the Government's decision to the All-India Digambar Jain Mahasabha of which body I have the honour to be as already stated, the president for the current year.

Hardoi. U, P.
23rd March 1922.

I have the honour to be
Sir,
Your most obedient servant,
CHAMPAT RAI JAIN
President,
All-India Digambar Jain Mahasabha.

Translation of Resolution No. 4 dated 4th February 1922 passed by the All-India Digambar Jain Mahasabha at its annual session, held at Lucknow.

Resolved that, because, the 14th day of the bright half of the month of Bhadon (Anantachaturdasi) is a day of special sanctity for the Jain community and is spent in the observance of fasting and other religious vows by the entire body of Digambar Jains. who do not engage themselves in any worldly business or work on that day, devoting it exclusively to religious meditation and; *because,* this festive day is not observed as a public holiday throughout the country, though it is observed as such in certain provinces, *therefore,* the attention of the government is invited to the necessity of declaring it a public holiday.

Resolved further that the Government of India be approached on the subject.

CHAMPAT RAI JAIN,
President,
All-India Digambar Jain Mahasabha

(*Reply*)

(From Mr. A. Macleod, Under-Secretary to the Government of India, to Mr. Champat Rai Jain).

Home Department Simla, 22nd April 1922

Sir,

I am directed to acknowledge the receipt of your letter dated the 23rd March 1922, suggesting that the Anant chaturdashi should be declared by the Government of India to be a public holiday throughout India.

2. In reply I am to say under that the Negotiable Instruments Act of 1881 it is the Local Governments and not the Government of India who are empowered to declare days to be public holidays. The Government of India regret therefore that they are unable to comply with the request made in your letter, and I am to suggest that you should apply to the Local Governments of those

provinces in which the Anant chaturdashi is not declared to be a public holiday,

I have the honour to be
Sir,
Your most obedient servant,
A. Macleod,
Under. Secretary to the Government of India.

* * * *

HIS HIGHNESS the Maharaja of Jodhpur while on an inspection tour to Sojat graciously paid a visit to the local Jaina Institutions, viz., THE MAHAVIR JAIN LIBRARY and the Pedhi of SHRI SHANTI VARDHAMANJEE, accompanied by Colonel Waddington, Mr. Drake Brockman and other High Officials of State. The people who assembled in thousands gave a hearty reception and presented a Welcome Address to the Royal Guest who was much pleased with the work of the Institutions and expressed thanks for the opportunity they had afforded HIS HIGHNESS of mixing with the people.

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Errata.

We request our Readers to note the following corrections in the April Issue of our Gazette. Vol. XVIII. No. 4.

Page 106, line 4 *for* and worship images *read* who worship no images.

" " 8 " is buried *read* has been cremated.

" " 9 " Her adoption is not controlled *read* Her adoption is controlled.

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